11: Karolyi E-4, 5 (no date) 1931 EC1 Hungary EC1

and rag effigy of Cibere, the Hunger Prince of trying fast-days, is burned, buried, or drowned amidst singing, laughter, and universal merriment. Spring has come to stay . . .

Throughout Easter week ceremony follows ceremony. On Green Thursday the first fresh vegetable of the year is eaten; the younger men walk all round the village to clean the wells on the green and in the fields. In some places on this night bonfires are lighted to scare away the Spirit of Darkness. On Good Friday the preparations for the Easter feast come to a close. Houses have been scoured and white-washed, the Easter cakes, filled with ground nuts and poppy-seed, have been baked, and the painting of eggs to be presented to the holiday callers has been done with painstaking care and with astonishing artistry. Cooking has also been finished, and the fire has been allowed to go out. It will not be lit again until the first chime of the bells of Holy Saturday. Holy Saturday is celebrated in every parish with a picturesque procession during which the ringing of church bells marks the miracle of the Resurrection. Thereafter fast is broken, and the families sit down to partake of the festive supper of Easter Eve. On Easter Sunday the villagers of some regions take food-baskets containing meat, bread, and eggs to church for blessing. Easter dinner is one of the most important feasts of the year. It is significant that the Hungarian word for Easter means literally "taking of meat", which strongly emphasizes the importance of the event after the endless fasting of Lent.

Traces of the old Easter Monday custom of ducking marriageable girls in the well are still to be found. This was supposed to impart the fertilizing power of water — an element of supreme importance to the cultivators of the soil.